

[P. 118a] WuKchumi

5335. aiyama't:n na pa'n:n
539 worthless I country [it is understood
Coyote is speaking]

he'y:n do'mto pan:n aiyam'i
they call mountain country worthless

I'm worthless
The mountain people call me worthless

6. ta'a'nad uku'n zu'haš pokai'du
I going drink finished [?] spring water

wa do'mtuk Wukedi
far mountainward Wukedi (name of spring)

I am going to drink spring water
Far up the mountain at Wukedi

524 Another dance game was described most
883 incoherently by M.L. She could give it no
name and said it was participated in by young
people on moonlight nights. Essentially it was
a kind of "roughhouse." Girls who did not want
to take part would be seized by winatums,
laughingly scolded, and thrown into the group.

VARIOUS CEREMONIES

Jimsonweed Ritual

746 The following account combines information
from M.L., M.P., S.G., and J.B., who were in
agreement on all essential points. Not one of
these informants, however, admitted taking jim-
sonweed and no subsequent information led me
to doubt their veracity. A participant would
have been preferable as an informant.

746 The ceremony of jimsonweed drinking
262 (taña'y:n; ta'hai, jimsonweed) was always held
276 in the early spring about February to March;
"while the sagebrush was in bloom" (M.P.).
Soon after the winter solstice a winatum would
go through the village saying that all those
who wished or intended to participate in the
next ceremony must cease to eat meat. Not only
did the prospective drinkers observe this tabu
but also "their parents and everyone connected
with it" [i.e., specifically the leader of the
ritual] must abstain also (M.P.). Thereafter
only acorn dishes and clover were eaten until
twelve days after the rite had taken place --
roughly speaking, a period of three months.

746 Adolescent boys and girls partook, but not
under compulsion. The general purpose was an
767 insurance of future good health and consequent
276 long life; some youths hoped to obtain super-
natural helpers by this means; much secret
knowledge was discovered during the coma, e.g.,
who were evil shamans and who their prospective
victims, or the causes of peculiar and chronic
illnesses. Normally jimsonweed was taken but

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538 is betrayed, but to her pregnancy as a consequence of the betrayal. The "confession feast," the ritualistic recounting of an exotic experience, climaxes the Orpheus tales (abstracts 139-153).

[606] The rôle of parents-in-law as mediators in domestic quarrels is indicated in the Pleiades tales (tales 15, 33).

[525] The great gambling game, particularly for
[526] spectacular rivalry, was shinny. Of secondary importance, arrow shooting, lance throwing, racing, and the hand-game are mentioned as forms of contests.

[171] Hunting adventures and exploits, which are frequent in stories from the Basin, are ignored, as are almost all mundane occupations. The eating of clover and wild onions (tales 14, 15, 33, 36; abstract 57), and seed gathering (p. 1; abstract 114) are spoken of, but rarely.

[576] Custom required one to call out when approaching a house. To draw near unannounced would arouse suspicion (mentioned in an abstracted text).

538 The sacred quality of tobacco is brought out by Falcon's exclusive use of it as food and occasional references to its usage for accomplishing some superhuman task (tales 31, 34, 39; abstract 92). The common sacred talisman, a strand of eagle down, is mentioned (tales 33, 34, 53).

[533] Contact with one's supernatural power or guardian spirit through song is indicated in a few tales (tales 26, 43, 46).

538 It is not rewarding to recount further the incidents of culture in the stories: this résumé indicates the general nature of the cultural features exhibited.

Formalized structure of the tales is not always followed. The most common opening of a Yokuts story is with a statement: "People were living there" (taw xó'xó'hin mani' yakots) or "So-and-so was there" or "So-and-so was going along." Western Mono myths more often refer to the time rather than the place, saying, "In olden times" or "Long ago" (manati' co'in) before taking up the action.

Closing phrases are not necessary. A few of Newman's texts end with "That is the end" or my own, taken in English, with "And that's all." But there is no indication of the "tying up" of a story reported for some people or a "call for an early spring." The taboo on summer storytelling was known but thought of as unimportant, or as a logical consequence of habits rather than as a taboo at all. All of Newman's texts were recorded in the summer. My Michahai informant said that people naturally told stories in the winter evenings, in the summer young people stayed outside and played. According to the same
[574] informant, any visitor in a house might tell stories or adventures. Boys and girls would ask for them if they dared, or hoped that conversation would evoke such recountings. Adolescent
● [563] Michahai would go to a well-known storyteller's

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538 house in the early evening and stay till they
 ● (C843) were "chased home."

171 It is apparent, however, that the "animal
 538 transformation" episode serves as a closing incident. While this event is the subject of complete tales, fully developed, it appears in contracted form at the end of almost any myth. This is true of Yokuts and Western Mono particularly, and is somewhat less characteristic of Owens Valley Paiute, Kiwuk, and Pomo. As tales of more northerly groups are examined, this ending, describing a group transformation which signified the ending of one era and the beginning of the present, gives way to single transformations, either of one's self or another. This individual transformation blends into the Transformer Concept of Plateau-Northwest Coast distribution.

(533) Songs are more frequently introduced in Western Mono myths than in Yokuts, one trait among many which show the close kin of Mono tales with those of the Basin Shoshoneans.¹⁰ On the other hand, conversation appears more often as a stylistic device in Yokuts myths.

538 The persons participating in the tales are
 776 few, almost exclusively those "great ones" whose
 825 lineages are important in actuality: Eagle, Falcon, Cougar, Coyote, Dove, Crow. Eagle is the creator, but is seldom an actor; there is never a hint that he is anything but wise, just, and powerful. Wolf is the creator or a participant in Western Mono and Yanaelani creation tales. Coyote plays a dual rôle, that of creator or, more often, assistant creator, and that of a dupe. Falcon,¹¹ the fighter and gambler, is the only person to be favored with a metaphorical title: he is often called "The Fearsome One" (ṭanyitit).¹²

¹⁰Cf. Sapir, Song Recitative in Paiute Mythology.

171 ¹¹The simple form "Falcon" has been used
 825 throughout as there is doubt in any given instance whether it is the prairie falcon or the peregrine falcon (duck hawk) which is meant. The Yokuts li'mik is supposed to be the prairie falcon (*Falco mexicanus*) which is identified with kiní, the duck hawk (*Falco peregrinus anatum*), by the Western Mono. For the foothill Yokuts and the Mono mountaineers it is possible that the duck hawk is thought of as the hero. The two birds are not readily distinguishable: "The Prairie Falcon resembles the Duck Hawk in size and actions, though it is not as courageous and 'noble' as the latter Both Falcons nest on ledges or in caves of cliffs but the Duck Hawk's aerie commonly overlooks water, while the Prairie Falcon frequently nests in very arid country" (May, *Hawks of North America*, 107). (See *Falcon's Home*, abstract 86.)

136 ¹²The peregrine falcon (duck hawk) "...is, perhaps the most highly specialized and superlatively well-developed flying organism on our planet today, combining in a marvellous degree the highest powers of speed and aerial adroitness with massive, warlike strength. A powerful, wild, majestic, independent bird, living on the choicest of clean, carnal food, plucked fresh